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man, the grandmothers, rebirths, genius, social life, the sinful, mechanism, childhood, paradise, the road to Heaven, *mundus vult decipi*, man and his gods, traditional religion, trespasses, society, fasts and purifications, mental activity, causality, psychology, the *Zoon politikon*, metaphor, anthropomorphizing, a new faith, parallels, purpose, freedom. There is a large amount of valuable and useful information and interpretation in these two volumes. A different arrangement of form and matter would make it accessible to those not acquainted with the author's peculiar style and methods of composition. There is much here for the psychologist and the folklorist who will seek it out.

A. F. C.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ADLER, B. : Der nordasiatische Pfeil. Intern. Arch. f. Ethnogr. (Leiden), 1901, xiv. suppl. 1-40. An exhaustive study of the arrow and its parts ; ornamentation, poison, etc., among the peoples of northern Asia. The author considers that "the northern arrow" is a product of N. E. Asia, and N. W. America, and may have originated with the Eskimo, and have been transferred by them from America to Asia.

BOLTE, J. : Eine geistliche auslegung des Kartenspiels. Ztschr. d. Ver. f. Volkskunde (Berlin), 1901, xi. 376-406. An interesting and well-documented account of the "spiritual interpretation" of playing cards. The folk-tale of the excuse of the soldier found playing cards in church is reputed from French, English, Swedish, Danish, Dutch, Italian, and Icelandic. This is a very interesting field of folk-thought. Interpretations of the cards and music and texts of the "number" songs are given.

BRAGA, T. : Sobre as estampas ou gravuras dos livros populares. Portugal (Porto), 1901, i. 497-512. A valuable illustrated account of prints and engravings in Portuguese popular literature. The *livros de cordel* correspond to the French *bibliothèque bleue* and the Spanish *pliegos sueltos*. This article is in continuation of the author's study of Portuguese folk-literature in general to be found at pages 448-498 of his *O Povo Português* (Lisboa, 1885).

CAPITAN, L. : Sur les grands anneaux en pierre de l'époque néolithique. Anthropologie (Paris), 1901, xii. 556, 557. The author is inclined to attribute a religious significance to the large, flat stone rings of the neolithic age.

DE COCK, J. : Goethe en de folk-lore. Volkskunde (Gent), 1901-1902, xiv. 182-190. General discussion of Goethe's indebtedness to folk-lore in Faust, the ballads, and other poems.

HOERNES, M. : Gegenwärtiger Stand der keltischen Archäologie. Globus (Braunschweig), 1901, lxxx. 329-332. *Résumé* of Déchelette, who gives prominence to Celtic imitation of Greek and Roman art, and is much too conservative archæologically.

HULL, E. : The Silver-Bough in Irish Legend. Folk-Lore, (London),

1901, xii. 431-445. Treats of the "silver bough" of old Irish adventure and travel tales and its relation to the talismanic apple-branch and "golden bough" of other legends and myths of the classic peoples and others.

ILWOLF, F.: Volkstümliches aus Jonathan Swift. *Ztschr. d. Ver. f. Volkskunde* (Berlin), 1901, xi. 463, 464. Compares "penny tossing" with the Steirmark game of *Anmäueren*. Also English and Alpine holy-water sprinkling.

JÄKEL, V.: Die Beziehung der linken Hand zum weiblichen Geschlecht und zur Magie. *Intern. Col. f. Anthropol.* (Stettin), 1902, vii. 1-6. General discussion of the relation of the left hand to the female sex and to magic. Treats of left hand as female symbol and of the idea of "left" in connection with "magic" ancient and modern.

KJELLÉN, R.: Om maritim anpassning. *Ymer* (Stockholm), 1901, xxi. 417-426. Discusses the aptitudes and inaptitudes of the various races and peoples for a sea-life.

KRAUS, A.: Museo-Etnografico-psicologico-musicale Kraus in Firenze. *Arch. p. l'Antr.* (Firenze), 1901, xxxi. 271-297. Brief account of the Kraus Museum of musical instruments and appliances (over 1000 items) in Florence. See this *Journal* (vol. xv. p. 130).

KRETSCHMER, P.: Das Märchen von Blaubart. *Mitth. d. anthr. Ges. in Wien*, 1901, xxxi. 62-70. General discussion of tale of Bluebeard. The French and Sicilian versions are more particularly treated. Also the relation of the Bluebeard *Märchen* to demonology and folk-song. The author sides against the Gilles de Retz theory, and considers Perrault's tale a combination of a demon-myth and a murder-story.

LASCH, R.: Die Verstümmelung der Zähne in Amerika und Bemerkungen zur Zahndeformierung im Allgemeinen. *Mitth. d. anthrop. Ges. in Wien*, 1901, xxxi. 13-22. Discusses, with many bibliographical references, teeth-deformation in America in particular. See this *Journal* (vol. xv. p. 126).

LEJEUNE, C.: La représentation sexuelle en religion, art et pédagogie. *Bull. et Mém. Soc. d'Anthr. de Paris*, 1901, v^e s., ii. 465-481. General discussion of the phallic cult and its heirlooms, symbols, etc., ancient and modern. The somatic origins of cross and triangle are suggested. The nude in art and the imparting of sex-knowledge are also considered.

LEWY, H.: Das Vogelnest im Aberglauben. *Ztschr. d. Ver. f. Volkskunde* (Berlin), 1901, xi. 462, 463. Folk-superstition traced back to Deut. xxii. 6.

VON NEGELEIN, J.: Das Pferd im Seelenglauben und Totenkult. *Ztsch. d. Ver. f. Volkskunde* (Berlin), 1901, xi. 406-420; 1902, xii. 14-25. Treats of the horse in relation to soul-lore and the cult of the dead. Horse as sacrifice, spirit, omen-animal, messenger to other world, headless horse, white horse, death-steed, storm-steeds, devil-horse, black horse, "nightmare," horsehair, horse-head, sexual connection of human beings and horses, metamorphoses into horses, excreta, hoofs, horseshoe, bridle, horse-shaped women, etc., are some of the topics discussed. Numerous bibliographical references.

OLSHAUSEN, DR.: Aegyptische hausurnenähnliche Thon-Gefässe. *Verh.*

d. Berl. Ges. f. Anthr., 1901, 424-426. Calls attention to the resemblance between two clay vessels from ancient Egypt and certain old German and Danish "hut urns." Both may be "models of granaries."

ROSSI, P.: I cicli nelle "rumanze." Arch. p. l. Stud. d. Trad. Pop. (Palermo), 1901, xx. 165-184. Discusses the polycyclic (Christian, Celtic, human, semi-heroic, Arabic) character of the *romanza*.

SCHRADER, F.: Lois terrestres et coutumes humaines. Rev. de l'Ecole d'Anthrop. de Paris, 1902, xii. 1-10. Treats of human habits in relations to terrestrial laws, — the necessity of a solidarity between nature and man.

SHOWERMAN, G.: The Great Mother of the Gods. Bull. Univ. Wisc. (Madison), 1901, Phil.-Lit. Ser. i. No. 3, 1-110. Discusses the historical, religious, artistic, and literary aspects of the "great mother" and her cult from the beginnings in ancient Asia to the eclipse under the Roman empire.

THOMPSON, A. H.: The Cultural Significance of Primitive Implements and Weapons. Amer. Antiq. (Chicago), 1902, xxiv. 37-43. This first part treats of "the gifts of nature," vegetal, mineral, animal.

VOSS, A.: Nachahmungen von Metall-Gefässen in der prähistorischen Keramik. Verh. d. Berl. Ges. f. Anthr., 1901, 277-284. Treats of the imitation of metal vessels in the prehistoric pottery of Central Europe.

WEAD, C. K.: Contributions to the History of Musical Scales. Rep. U. S. Nat. Mus. (Washington), 1900 [1902], 417-462. Treats of stringed instruments, flute-type, resonator type, influence of the hand, composite instruments among uncivilized peoples.

WILLIAMS, F. W.: Chinese Folk-Lore and Some Western Analogies. Ann. Rep. Smiths. Inst. (Washington), 1900 [1901], 575-600. Compares Chinese and Japanese creation legends. Cites examples of Chinese stories and legends corresponding to "swan maidens," feather-dress *motif*, wife tested, girl and dragon, fairy islands, Rip Van Winkle, judgments of Solomon, Lilith, demonology, witchcraft, soul-wandering, etc.

WINTERNITZ, M.: Die Flutsagen des Alterthums und der Naturvölker. Mitth. d. Anthropol. Ges. in Wien, 1901, xxxi. 305-333. General discussion of deluge legends among the peoples of antiquity and among primitive races and tribes in all parts of the globe. The paper includes a list of some 80 deluge legends on record by various authorities, particularly in the collections of Andree (Die Flutsagen, Braunschweig, 1899) and Usener (Die Sintflutsagen, Bonn, 1899). The author treats of flood legends improperly so-called, flood legends without and with a hero, cause, extent of flood, creatures saved, "life-seed," duration and end of flood, fate of hero and of mankind after the flood, etc. Winternitz groups together the Babylonian, Hebrew, Hindu, Persian, and Greek flood myths. Recollection of great disturbances of the earth's surface (in prehistoric times, etc.), the mythological *motif*, etc., account for many flood tales and local coloring for many of their particularities.

ZANARDELLI, T.: I nomi etnici nella toponomastica. Atti d. Soc. Rom. di Antrop., 1901, viii. 100-113. Discusses Italian place and personal names derived from ethnic appellations, directly or indirectly, in folk-speech and in the literary language.